

and no religion ever labored more to encourage a habit of docility and passive obedience." ¹ Schmidt is obliged to take the ground that Christianity received and accepted slavery as a current institution, in which property rights existed, and that it suffered these to stand. If that is true, then Christianity could not exert much influence on civil society. What Christianity did was to counteract to a great extent the sentiment of contempt for slaves and for work. It did this ritually, because in the church, and especially in the Lord's Supper, all participated alike and equally in the rites. The doctrine that Christ died for all alike combined with the philosophical and humanitarian doctrine that men are of the same constitution and physique to produce a state of mind hostile to slavery. In the fourth century the church began to own great possessions, including slaves, and it accepted the standpoint of the property owner.² In the Saturnalia of Macrobius (fl. 400 A.D.) Praetextatus reaffirms the old neostoic doctrine about slavery, of Seneca and Dio Chrysostom. Dill³ takes the doctrine to be the expression of the convictions of the best and most thoughtful men of that time. It is not to be found in Jerome, Augustine, or Chrysostom. Nevertheless the church favored manumission and took charge of the ceremony. It especially favored it when the manumitted would become priests or monks. The church came nearest to the realization of its own doctrines when it refused to consider slave birth a barrier to priesthood. In all the penitential discipline of the church also bond and free were on an equality. The inter-marriage of slave and free was still forbidden. Constantine ordered that if a free woman had intercourse

with her slave
 she should be executed and he should be burned
 alive.⁴ The
 pagan law only ordered that she should be
 reduced to slavery.
 The manumissions under Constantine were
 believed, in the
 sixteenth century, to have caused almshouses and
 hospitals to

¹ *Eur. Morals* ^ II, 65.

² Muratori (*Dissert. XV*) thinks that all ecclesiastics were
 bound not to allow
 the income of their places to be reduced during their tenancy.
 This duty set their
 attitude to slavery.

⁸ *Roman Society in the Last Century of Rome*, 161.

* *Cod. Theod.*, IX, "9.